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Book Reviews

A NEW LEXICON OF BABYLONIAN AND ASSYRIAN GODS

This lexicon of the Babylonian and Assyrian gods¹ is by far the most exhaustive work of its kind that has as yet appeared. In an introduction of two chapters, the author reviews in the first the sources of his work, particularly the Babylonian God Lists, and in the second discusses briefly the Babylonian conception of divinity and considers some parallels that Assyriologists have drawn between the Babylonian and Hebrew religions. Naturally the point of view is conservative, but very fair.

The lexicon itself indicates the most exhaustive and painstaking care in the collation of Babylonian divine names and except in a few instances represents the very latest results of Assyriology. More than 3,300 names are catalogued. If the name has both a Semitic and Sumerian rendering, these are indicated, and all the variant names are likewise recorded. Accompanying the name of each god is a full reference to the important texts in which the god figures (very wisely classified into ancient and modern texts); a list of the god's temples is given, together with his places of worship, symbols, constellation, etc.; and a summary at the end gives in brief the author's general conclusions. The book professes to give no new theories but is, as the title indicates, merely a lexicon of what is at present known about the Babylonian divinities.

The method of transliteration used by Delitzsch and Brünnow is so nearly followed (see Preface, p. vi) that it is a little disconcerting to find such things as *^dNin-ib* written *^dNin-ib*. However, two lists at the end of the volume give the author's system of transliteration very completely. In the transcription of the Sumerian the Semitic *h* is used in place of the more correct *ġ*, now generally adopted (see, e.g., Delitzsch, *Sumerische Grammatik*, p. 17).

In a work of this kind omissions and errors of one kind or another are bound to occur. Only a few need be noted here. In the sources that have been used in the preparation of the lexicon, there appear several names of divinities that Deimel has not recorded, e.g., Aš, Ašdum (Ranke, *Early Babylonian Personal Names*); Ašdum, Atabâ, Dajân, Elimatum, Entemenna, Ikulam, Ili-abrat, Muḫra (Ugnad, *Urkunden aus Dilbat*); Maturum (Thureau-Dangin, *Lettres et Contrats*, 188, 14); Iṭurmer, local god of Tirkâ (Thureau-Dangin, *op. cit.*, 237, 7. 18); Papnun-anki (*BE*, Series A, Vol. VI, 1, No. 115, 17); Udbanuîl, according to Br. 7801 a variant name of Sin (*BE*,

¹ *Pantheon Babylonicum. Nomina deorum e textibus cuneiformibus excerpta et ordine alphabetico distributa.* By Antonius Deimel, assisted by Romeo Panara, Jos. Patsch, and Nic. Schneider. Rome: Pontificium Institutum Biblicum, 1914. Pp. xvi+264 (40).

Series A, Vol. VI, 2, No. 49, 29. 31. 33); Ipte-bitam (VS, VII, 7, 11. 17; cf. Landsberger in *OLZ*, XIV, Sp. 247; *CT*, XXV, 1, 15; Michatz, *Götterlisten*, p. 15). The lexicon is so complete that it seems a pity not to have made it an exhaustive record of all the Babylonian divinities known. No account is taken of the religious texts published by the present writer in *BA*, X (1913). At least one god, Zappu, appears there that is not recorded here. Likewise there seems to be no reference to such books as Gray, *Šamaš Religious Texts*; Harper, *Assyrian and Babylonian Letters*; Messerschmidt, *Keilschrifttexte aus Assur*; Jastrow, *Religious Beliefs in Babylonia and Assyria*; Clay, *Amurru, the Home of the Northern Semites*; nor a very extensive use of the texts published in the *American Journal of Semitic Languages and Literatures*. Most astounding of all is the omission of Muss-Arnolt, *Dictionary of the Assyrian Language*, and Michatz, *Götterlisten*.

Among other additions and corrections the following may be noted. No. 356, cf. No. 973, ^d*En-lil* is incorrectly identified with ¹¹Bêlum; cf. Clay, "Ellil, the God of Nippur," *AJSL*, XXIII, 269-79, where it is shown that the name of this deity was at all times Enlil or Ellil and never Bel, as formerly supposed. No. 549, ^d*Gu-NU-ra* is probably to be read ^d*Gu-sir-ra*; cf. the variant *gu-si-ra* (Reisner, *Sumerisch-Babylonische Hymnen*, p. 91, Obv. 9/10; cf. p. 86, Obv. 46); No. 675, ^d*Da-gán*; cf. further Ungnad, *Urkunden aus Dilbat*, p. 27; No. 765, ^d*Dumu-zi*, add the variant name, Ašušu-namir, *CT*, XV, 46, Rev. 10, 11; No. 1617, add ^d*Nin-darana* as a variant name of Ištar; cf. No. 2491; No. 1968, ^d*Lugal-kimuna* (?), delete the question mark and cf. Meissner, *Beiträge zum altbabylonischen Privatrecht*; No. 78, 25, ^d*Lugal-ki-mu-na*; No. 2266, ^d*Na-ni*, may be a variant name of Sin; cf. Ungnad in *ZA*, XXII, 11, n. 1, where he argues for the moon-god the Sumerian name, ^d*Nani*; No. 2354, add ¹¹"(^d*Nun-ur-ra*) pa-hu-ru rabu-ú ša ¹¹A-nim, K. 3251, Obv. 16 [*BA*, X, 42]; No. 2544, ^d*Nin-unu*, add these references: *BE*, Series A, Vol. VI, 2, No. 29, 2, No. 39, 8; No. 3163, ^d*Šu-ul-lat*, add the following reference: *CT*, VI, 36^a, 2; No. 3264, ^d*Tu-tu* originally = Nabium; cf. *Code of Hammurapi*, col. III, 10. In the cross-references a few omissions have occurred, e.g., Ribu is given as a variant name of ^d*Nun-gal*, No. 2352, but does not appear elsewhere in the catalogue; likewise ¹¹Ši-bi, Semitic for ^dVII, No. 2892, etc. There seem to be few typographical errors and none of sufficient moment to be mentioned.

On the whole the lexicon is a very excellent and reliable piece of work. It is a veritable mine of information and altogether indispensable to one who desires to acquaint himself with the elements of the Babylonian religion. It is a welcome addition to the literature already published in that field.

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